

*EZRA*

*Php 7:9*

## The Year 457 B.C.

### Chapter 7 – Ezra Leaves Babylon

{Ezra 7:6-9}

### Chapter 8 – The Journey Out of Babylon

{Ezra 8:15-21, 31}

#### Ezra's disappointment

“In the issuing of this decree by Artaxerxes, God's providence was manifest. Some discerned this and gladly took advantage of the privilege of returning under circumstances so favorable. A general place of meeting was named, and at the appointed time those who were desirous of going to Jerusalem assembled for the long journey. ‘I gathered them together to the river that runneth to Ahava,’ Ezra says, ‘and there abode we in tents three days.’ **Ezra 8:15.**

“Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small. Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast in their lot with those who were advancing by faith.

“As Ezra looked over the company assembled, he was surprised to find none of the sons of Levi. Where were the members of the tribe that had been set apart for the sacred service of the temple? To the call, Who is on the Lord's side? the Levites should have been the first to respond...”  
{PK 612.1-3}

#### Tarrying in Ahava

“Once more Ezra appealed to the Levites, sending them an urgent invitation to unite with his company. To emphasize the importance of quick action, he sent with his written plea several of his ‘chief men’ and ‘men of understanding.’ **Ezra 7:28; 8:16.**

“While the travelers tarried with Ezra, these trusted messengers hastened back with the plea, ‘Bring unto us ministers for the house of our God.’ **Ezra 8:17.** The appeal was heeded; some who had been halting, made final decision to return. In all, about forty priests and two hundred and twenty Nethinim - men upon whom Ezra could rely as wise ministers and good teachers and helpers - were brought to the camp.” {PK 614.2-3}

“During the few days that the Israelites tarried at the river, every provision was completed for the long journey. ‘We departed,’ Ezra writes, ‘on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way.’ **Verse 31.** About four months were occupied on the journey, the multitude that accompanied Ezra, several thousand in all, including women and children, necessitating slow progress. But all were preserved in safety. Their enemies were restrained from harming them. Their journey was a prosperous one, and on the first day of the fifth month, in the seventh year of Artaxerxes, they reached Jerusalem.” {PK 617.2}

### Went Into Effect in the Autumn

“The decree of Artaxerxes went into effect in the autumn of 457 B.C.” **{GC 327.1}**

### Decree of Cyrus-Darius-Artaxerxes

“In the seventh chapter of Ezra the decree is found. **Verses 12-26**. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in **Ezra 6:14** the house of the Lord at Jerusalem is said to have been built ‘**according to the commandment [“decree,” margin] of Cyrus, and Darius, and Artaxerxes king of Persia.**’ These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.” **{GC 326.3}**

# No. 1 - The Year 457 BG

## YEAR 1844 OF THE GREGORIAN CALENDAR AND ITS CORRESPONDING KARAITE RECKONING

JANUARY						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

FEBRUARY						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	(Leap)	

MARCH						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

APRIL						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				
10	11	12				

MAY						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
			1	2	3	4
			13	14	15	16
5	6	7	8	9	10	11
17	18	19	20	21	22	23
12	13	14	15	16	17	18
24	25	26	27	28	29	30
19	20	21	22	23	24	25
1	2	3	4	5	6	7
26	27	28	29	30	31	
8	9	10	11	12	13	

JUNE						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
						1
						14
2	3	4	5	6	7	8
15	16	17	18	19	20	21
9	10	11	12	13	14	15
22	23	24	25	26	27	28
16	17	18	19	20	21	22
29	1	2	3	4	5	6
23	24	25	26	27	28	29
7	8	9	10	11	12	13
30						
14						

JULY						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
	1	2	3	4	5	6
	15	16	17	18	19	20
7	8	9	10	11	12	13
21	22	23	24	25	26	27
14	15	16	17	18	19	20
28	29	30	1	2	3	4
21	22	23	24	25	26	27
5	6	7	8	9	10	11
28	29	30	31			
12	13	14	15			

AUGUST						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
				1	2	3
				16	17	18
4	5	6	7	8	9	10
19	20	21	22	23	24	25
11	12	13	14	15	16	17
26	27	28	29	1	2	3
18	19	20	21	22	23	24
4	5	6	7	8	9	10
25	26	27	28	29	30	31
11	12	13	14	15	16	17

SEPTEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
1	2	3	4	5	6	7
18	19	20	21	22	23	24
8	9	10	11	12	13	14
25	26	27	28	29	30	1
15	16	17	18	19	20	21
2	3	4	5	6	7	8
22	23	24	25	26	27	28
9	10	11	12	13	14	15
29	30					
16	17					

OCTOBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
		1	2	3	4	5
		18	19	20	21	22
6	7	8	9	10	11	12
23	24	25	26	27	28	29
13	14	15	16	17	18	19
1	2	3	4	5	6	7
20	21	22	23	24	25	26
8	9	10				
27	28	29	30	31		

NOVEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

DECEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

1 ----- Gregorian Calendar  
 1 ----- Karaite Reckoning

**No. of days in Karaite months**  
 1<sup>st</sup> month: 30 days    4<sup>th</sup> month: 29 days  
 2<sup>nd</sup> month: 29 days    5<sup>th</sup> month: 30 days  
 3<sup>rd</sup> month: 30 days    6<sup>th</sup> month: 29 days ...

1<sup>st</sup> day of the 1<sup>st</sup> month: April 19  
 1<sup>st</sup> day of the 5<sup>th</sup> month: August 15  
 10<sup>th</sup> day of the 7<sup>th</sup> month: October 22

## Comparing Different Time Reckonings

RECKONING		NUMBER OF MONTHS	DAYS PER MONTH	DAYS PER YEAR	BEGINNING OF THE YEAR
<b>Biblical time</b>		12 Months	30 Days	<b>360</b> Days	
<b>Prophetic time</b> (Year – Day principle)		12 Prophetic months	30 Prophetic days	360 Prophetic days	
<b>Hebrew time</b>	Civil	12 or 13 Months	29 or 30 Days	354 or 384 Days	Autumn
	<b>Religious</b> • Rabbinical • Karaite	12 or 13 Months	29 or 30 Days	<b>354</b> or <b>384</b> Days	Spring Equinox
					Spring <b>Barley harvest</b>
<b>Gregorian time</b>		12 Months	28-31 Days	<b>365</b> Days	Winter

### Year 1844

#### Hebrew Year 1843, Understanding the First Disappointment

“Calculation of the time was so simple and plain that even children could understand it. From the date of the decree of the king of Persia, found in **Ezra 7**, which was given in 457 before Christ, the 2300 years of **Daniel 8:14** must terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when the year entirely passed away and the Saviour had not come.

“It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B.C., the 2300 years would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 B.C., and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet. *‘For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.’*” **{1T 52.2-3}**

## Full Years

### Uriah Smith (1897)

“The query may here arise how the days can be extended to the autumn of 1844 if they commence 457 B.C., as it requires only 1843 years, in addition to the 457, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty; and that is, that it takes 457 full years before Christ, and 1843 full years after, to make 2300; so that if the period commenced with the very first day of 457, it would not terminate till the very last day of 1843. Now it will be evident to all that if any portion of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end. We therefore inquire, At what point in the year 457 are we to commence to reckon? From the fact that the first forty-nine years were allotted to the building of the street and wall, we learn that the period is to be dated, not from the starting of Ezra from Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. **Ezra 7:9**. The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.” **{1897 UrS, DAR 233.1}**

## Understanding the Hebrew Calendar

### Excerpt from Wikipedia: “Hebrew Calendar”

#### Months

The Hebrew calendar is a lunisolar calendar, meaning that months are based on lunar months, but years are based on solar years. The calendar year features twelve lunar months of twenty-nine or thirty days, with an intercalary lunar month added periodically to synchronize the twelve lunar cycles with the longer solar year. (These extra months are added seven times every nineteen years... The beginning of each Jewish lunar month is based on the appearance of the new moon.

The mean period of the lunar month (precisely, the synodic month) is very close to 29.5 days. Accordingly, the basic Hebrew calendar year is one of twelve lunar months alternating between 29 and 30 days:

The insertion of the leap month... is based on the requirement that Passover - the festival celebrating the Exodus from Egypt, which took place in the spring - always occur in the [northern hemisphere's] spring season. Since the adoption of a fixed calendar, intercalations in the Hebrew calendar have been assigned to fixed points in a 19-year cycle. Prior to this, the intercalation was determined empirically:

The year may be intercalated on three grounds: 'aviv [i.e. the ripeness of barley], fruits of trees, and the equinox. On two of these grounds it should be intercalated, but not on one of them alone.

**[http://webcache.googleusercontent.com/search?q=cache:0t8jq0m\\_h4sJ:en.wikipedia.org/wiki/Hebrew\\_calendar+&cd=1&hl=en&ct=clnk&gl=uk](http://webcache.googleusercontent.com/search?q=cache:0t8jq0m_h4sJ:en.wikipedia.org/wiki/Hebrew_calendar+&cd=1&hl=en&ct=clnk&gl=uk)**

## Ancient Hebrew Time

### Alternating 29 & 30 Day Months (ST Dec 5, 1843)

“Dr. Prideaux says,

" 'Anciently the form of the year which they made use of was wholly inartificial; for it was not settled by any astronomical rules or calculations, but was made up of lunar months set out by the phases or appearance of the moon. When they saw the new moon, then they began their months, which sometimes consisted of 29 days, and sometimes of 30, according as the new moon did sooner or later appear. The reason of this was, because **the synodical course of the moon** (that is, from new moon to new moon) **being twenty-nine days and a half, the half day**, which a month of 29 days fell short of, was made up by adding it to the next month, which made it consist of 30 days; so that **their months consisted of 29 and 30 days alternately. None of them had fewer than 29<sup>th</sup> days**, and therefore they never looked for the new moon before the night following the 29<sup>th</sup> day; and, if they then saw it, the next day was the first day of the following month. **Neither had any of their months more than 30 days**, and therefore they never looked for the new moon after the night following the 30<sup>th</sup> day; but then, if they saw it not, they concluded, that the appearance was obstructed by clouds, and made the next day the first of the following month, without expecting any longer; and of twelve of these months their common year consisted. But twelve lunar months falling eleven days short of a solar year, every one of those common years began eleven days sooner than the former; which in 33 years time would carry back the beginning of the year through all the four seasons to the same point again, and yet a whole year for the solar reckoning (as is now done in Turkey, where this sort of year is in use;) for the remedying of which, their usage was sometimes in the third year and sometimes in the second, to cast in another month, and make their year then consist of thirteen months; whereby they constantly reduced their lunar year, as far as such an intercalation could effect it to that of the sun, and never suffered the one, for any more than a month at any time to vary from the other. And this they were forced to do for the sake of their festivals: for their feast of the Passover (the first day of which was always fixed to the middle of the month Nisan) being to be celebrated by their eating the paschal lamb, and the offering up of the wave sheaf, as the first fruits of their barley harvest; and their feast of Pentecost, which was kept the fiftieth day after the 16<sup>th</sup> of Nisan (which was the day in which the wave sheaf was offered,) being to be celebrated by the offering of the two wave loaves as the first fruits of their wheat; harvest; and their feast of tabernacles, which was always begun on the 15<sup>th</sup> of Tizri, being fixed to the time of their in-gathering of all the fruits of the earth; the Passover could not be observed till the lambs were grown fit to be eaten, and the barley fit to be reaped; nor the Pentecost, till the wheat was ripe; nor the feast of Tabernacles, till the ingatherings of the vineyard and oliveyard were over; and therefore, these festivals being fixed to these set seasons of the year, the making of the intercalation above mentioned was necessary, for the keeping them within a month sooner or later always to them.' Hist. Jews Vol.1. p. 51." **{Dec 5, 1843 JVHe, HST 135.2-3}**

### Grace Amadon (1942)

#### **Part III - Active Principles Governing the Moons of Ancient Time**

"1. Pentateuchal Barley-Harvest Law. In ancient times, the law commanded Israel that a handful of the first fruits of the land (to which they should come) should be presented to the priest for an offering at Passover time before any bread, parched corn, or green ears should be eaten by the people. This was to be a statute forever throughout their generations in all their dwellings (**Lev 23: 10-14**). By this law the ancient Hebrew year was regulated, and the full moon of barley harvest

marked the first month of the year, which was called *Abib*, signifying new fruits or 'green ears' (**Deu 16:1**). Consequently, the sickle became the sign of the first month, and the paschal season.

"The law of the first fruits could not operate in the cold winds and snow of Palestinian March, and therefore it is conclusive that the original Jewish Passover feast did not occur so early as March. Around Jerusalem, the earliest ripe barley occurs in April, near the end of the first week, and the harvest itself lasts until about June 1." **{Grace Amadon, Ancient Jewish Calendation, 9, 10}**

## Karaite Calendar

### Encyclopaedia Britannica

"The Karaites, a sect founded in the 8th century, refused, with some exceptions, to recognize the normative fixed calendar and reintroduced observation of the New Moon. Leap years were determined by observing the maturation of the barley crop in Palestine. Consequently, Karaites often celebrated the festivals on dates different from those fixed by the rabbis. Later, in medieval times, the Karaites adopted some of the normative calendrical practices, while rejecting others." **{<http://www.britannica.com/EBchecked/topic/303554/Jewish-religious-year/34907/Origin-and-development>}**

## First Day of the First Month: April 19

### Le Roy Edwin Froom (The Prophetic Faith of our Fathers, vol.4, 1954)

#### ***“IV. Close of ‘1843’ Shifted to New Moon of April***

"Pressure from opponents forced Miller's scholarly associates to study anew their position on, or understanding of, the Jewish year, and to probe deeply into its history. As a result, they were led to make the first correction in their calculation - which pertained to the exact time of the beginning and ending of the "Jewish sacred year," extending from spring to spring.

"As far back as April, and then in June and December of 1843, and in February of 1844 21 months before Miller's original date expired for the ending of the 'Jewish year 1843' at the time of the vernal equinox in 1844 - his associates (Sylvester Bliss, Josiah Litch, Joshua V. Himes, Nathaniel Southard, Apollos Hale, Nathan Whiting, and others) came to a definite conclusion. This was that the solution of Daniel's prophecy is dependent upon the ancient or original Jewish form of luni-solar time, and not upon the altered modern rabbinical Jewish calendar. (This is discussed in Prophetic Faith, Volume II, pp. 196-199.) They therefore began to shift from Miller's original date for the ending of the 2300 years (at the equinox in March), over to the new moon of April, 1844. 22 Early in this period of investigation, a Signs of the Times editorial declared:

"Now there is a dispute between the Rabbinical, and the Caraites Jews, as to the correct time of commencing the year. The former [Rabbinical Jews] are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. The Caraites Jews on the contrary, still adhere to the letter of the Mosaic law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabbinical year. The Jewish year of A.D. 1843, as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th day of April, and the Jewish year 1844, will commence with the new moon in next April [18/19], when 1843 and the 2300 days, according to their computation, will expire. But according to the Rabbinical Jews, it began with the new moon the first of last April, and will expire with the new moon in the month of March next.'



“They consequently reckoned that the last day of the Jewish year ‘1843’ would close with the sunset of April 18, 1844. Therefore the first day of the first month (Nisan) of “1844,” true Jewish time, would have as its civil equivalent April 19, though beginning actually with the sunset of April 18. Thus it should read April 18/19. (See Exhibits C and D, page 790.)

“And Himes, writing after the spring equinox in 1844, declared that the real Jewish year ‘1843’ had not yet actually expired:

“After its [the Jewish year 1843] commencement, he [Miller] gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March, 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. . . . Although the Jewish year has not expired, but extends to the new moon in April, as we explained in our last, yet our time will be regarded by our opponents as having passed by.’

“This correction by the Millerites, of the beginning of the Jewish sacred year, was made deliberately and understandingly, on the basis of the original Mosaic stipulation, to which their attention was directed by the early Karaite contention in behalf of beginning the true sacred year with the ‘new moon of barley harvest’ in Judea, 25 which usually fell in April. This was the basis for their designation of October as the seventh month, true Jewish time, for the Jewish sacred year.”

{1954 LEF, PFF4 795.4 - 797.3}

## Joseph Bates (Second Advent Way Marks and High Heaps, 1847)

“At Midnight a cry was raised, the bridegroom is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps.’ We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19<sup>th</sup> April down to 22<sup>nd</sup> October, 1844...” {1847 JB, BP2 72.1}

## First Day of the Fifth Month: August 15

### Midnight Cry

“While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.’ **Mat 25:5-7**. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: ‘Behold, the Bridegroom cometh!’

“That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

“Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the ‘cleansing of the sanctuary’ must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled.

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ **1 Cor 5:7**. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: ‘Christ the first fruits; afterward they that are Christ’s at His coming.’ **1 Cor 15:23**. Like the wave sheaf, which was the first ripe grain

gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

“These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as ‘the Lamb of God, which taketh away the sin of the world.’ That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, ‘the first fruits of them that slept,’ a sample of all the resurrected just, whose ‘vile body’ shall be changed, and ‘fashioned like unto His glorious body.’ **Vs.20; Phil 3:21.**

“In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (**Lev 16:29-34**), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. **{GC 398.3 - 399.4}**

## Exeter Camp Meeting

### *Arthur Whitefield Spalding (1961)*

“The seventh-month movement rose to its first height in the Exeter, New Hampshire, camp meeting, August 12-17. Men and families had come from all New England from Maine to Massachusetts, and from New York and Canada. There was an anticipation that great things were to be revealed at Exeter, and all the people were in expectation. Joseph Bates, coming up on the train from New Bedford, Massachusetts, felt his mind impressed with the message, ‘You are going to have new light here, something that will give a new impetus to the work.’ But he little anticipated in what dramatic fashion the light was to come to him.

“As one of the prominent ministers in the movement, he was given the pulpit on the third day of the meeting. Clinging devotedly to that which he was in after years to celebrate as ‘the blessed hope,’ he yet was confused and made uncertain by the spring disappointment. Nevertheless, he tried to do his duty by his people, in presenting the evidences of the Lord's near coming and the expectation that they might soon see Him in the clouds of heaven. From his sea-captain background he represented the church as a ship seeking harbor, possibly a little off in the captain's reckoning, or lost in a fog, but nevertheless near port. However, the argument and the exhortation dragged; he felt no life in his message.

“Half consciously he noted a rider dismount from a panting horse outside the circle, come in and sit down by a man and his wife in the audience, and greet them with a few whispered words. The new arrival was Samuel S. Snow, his friends Elder and Mrs. John Couch. Suddenly Mrs. Couch arose and, interrupting the speaker, declared: ‘It is too late, Brother Bates. It is too late to spend our time about these truths, with which we are familiar. . . . It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them. ‘Behold, the Bridegroom cometh, go ye out to meet Him.’

“Bates did not bridle; the meekness of the saints was upon him. Besides, he was ready for relief. ‘Come up, Brother Snow, and tell us,’ he invited. Snow thereupon held a short question-and-answer service, and it was arranged that the next morning he should present the subject more fully.

This he did in a powerful sermon on 'the midnight cry,' which he followed up with addresses each day that remained. He was supported by other sympathetic speakers - Elders Eastman, Couch, and Heath. In solemn power the message spread through the camp." {*Arthur Whitefield Spalding, Origin and History of Seventh-day Adventists, volume 1, 92,93*}

## Midnight Cry

*Le Roy Edwin Froom (The Prophetic Faith of our Fathers, vol.4, 1954)*

Snow brought out four points:

- 1) Their correction of a previously recognized error in calculation had brought about the shift from '1843' to '1844';
- 2) the 70 weeks of years both began and ended in the autumn;
- 3) the Mosaic tabernacle types indicate that the second advent will occur in the autumn, not in the spring, but on the Day of Atonement, or tenth day of the seventh month, just as the slaying of the Passover Lamb pointed to Christ's death on the fourteenth day of the first month; and
- 4) as the Passover crucifixion, the wave-sheaf resurrection, and the allotted time for Pentecost all came on the exact days prophesied,

so, Snow continued, he believed the antitypical Day of Atonement will come on the exact day specified. Then our great High Priest, Christ Jesus, will come out of the heavenly holy of holies, where He has been ministering, to bless His waiting people. That will also be the second advent. 'Unto them that look for him shall he appear the second time without sin unto salvation.' (Heb 9:28.) The conclusive logic of the presentation made a profound impression, and practically all on the encampment accepted it.

The next day his presentation was repeated by request, with greater clarity and detail. For example: Since Christ was crucified in the spring of A.D. 31, in the 'midst' of the prophetic 'week' of seven years, three and one-half years from the spring of 31 leads unquestionably to the autumn of 34. Therefore the 1810 remaining years of the 2300, calculated from the autumn of 34, must lead to the autumn of 1844. And in this year the specific tenth day of the seventh month coincides, according to the Karaite Jewish method of calendation, with October 22 of the Gregorian calendar. (See Exhibits D and E, pages 790, 792.) {*1954 LEF, PFF4 813.4 - 814.1*}

*Josiah Litch (Advent Review 7 Signs of the Times, Aug 21, 1844)*

"...so far as we have any evidence as to the time of the year when the commandment went forth to restore and build Jerusalem, it was in the first month. And if the day Ezra started from Babylon, under the decree, be the date, it was the first day of the first month. We have no nearer date--and if we depart from that we are left to wild conjecture as to its date." {*Aug 21, 1844 JVHe, HST 21.5*}

## First Day of the First Month & First Day of the Fifth month

**{Ezra 7:9}**

### First Day of the First Month

#### 1a) Miriam Dies: The Death of the Church

**{Numbers 20:1}**

#### 1b) Strange Wives – Strange Women put away (a Separation process)

**{Ezra 10:16-17}**

#### 2) Message of Babylon – King of the North Paid; Sprinkling begins

**{Ezekiel 29:17-21}**

#### 3) Waters Dry Up –

**{Genesis 8:13}**

**{Jeremiah 15:16-18}**

#### *At the start of the 40 years of wandering*

**{Exodus 17:1, 7}**

#### *At the end of the 40 years of wandering*

**{Num 20:1, 2, 13, 24}**

**{Deut 32:48, 50, 51}**

**{Psalms 81:7; 106:32}**

“After forty years' wandering in the wilderness, the children of Israel encamped at Kadesh, in the desert of Zin; and Miriam died, and was buried there. The living stream which flowed from the smitten rock in Horeb, had followed them in all their journeyings; but just before the Hebrew host reached Kadesh, the Lord caused the waters to cease. It was his purpose again to test his people. He would prove whether they would humbly trust his providence, or imitate their fathers' unbelief and murmuring.” **{ST, Sep 30, 1880}**

#### 4) Setting up the Sanctuary – Furnishings Prepared, Then Reared Up; the Cloud Descends

**{Exodus 40:1, 2, 16, 17, 33-37}**

**{Numbers 9: 15-23}**

5) Cleansing of the Sanctuary for Service – It is a Process, not a single point in time

*{2 Chronicles 29:1, 3-5, 11, 12, 15-18}*

6) Cleansing of the Sanctuary in Advance of a Holy Convocation (Day of Atonement here, but Passover in Millerite History) – It is a Process

*{Ezekiel 45:18-21}*

First Day of the Fifth Month

1) Aaron Dies

*{Numbers 33:36-39}*

2) Eleazar Replaces Aaron:

*{Numbers 20:22-29}*  
*{Deuteronomy 10: 6-8}*

3) The Levites are to be Purified at the 2<sup>nd</sup> Cleansing:

- Christ is the Messenger of the covenant – He comes twice (2 cleansings)
- In Millerite 1<sup>st</sup> is 1840-1D1M 1844, 2<sup>nd</sup> is 1D1M – 10D7M 1844

*{Malachi 3:1-4}*

**Eleazar: (H499)**

“God (is) helper”

*{Strong's Hebrew and Greek Dictionaries}*

**Eleazar = Lazarus**

**Lazarus: (G2976)**

“Probably of Hebrew origin [H499]”

*{Strong's Hebrew and Greek Dictionaries}*

**Mat 21:2**

**Mar 11:2, 4**

**Luk 19:30, 31, 33**

*{John 11:1, 6, 11, 12, 14, 17, 23, 38, 39, 43, 44, 53}*

**Lazarus (Eleazar) God's Helper**

“In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed ‘the resurrection, and the life.’ He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany. This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity.” *{DA 529.1}*

“Never before had the world seen such a triumphal procession. It was not like that of the earth's famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. Those whom His voice had awakened from the sleep of death were in that throng. **Lazarus**, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, **led the beast on which the Saviour rode.**” {DA 572.2}

“The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, ‘**Blessed is he that cometh in the name of the Lord!**’ [Mat 21:9.] In like manner did unbelievers who flocked to the Adventist meetings - some from curiosity, some merely to ridicule--feel the convincing power attending the message, ‘**Behold, the Bridegroom cometh!**’” {4SP 250.3}

## Republicanism and Protestantism

“‘**And he had two horns like a lamb.**’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as “coming up” in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty... Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. {GC 441.1}

“Here is a striking figure of the rise and growth of our own nation. And the lamb-like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, Republicanism and Protestantism...” {4SP 277.1}

## A Progressive Fall

“The second angel's message of **Rev 14** was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that ‘**Babylon is fallen,...** because she made all nations drink of the wine of the wrath of her

fornication.’ She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ **2 Thes 2:9-11**. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of **Rev 14:8** is yet future.”  
**{GC 389.2-3}**

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## The Tarrying Time & The Midnight Cry

### The Hand of the Lord

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time - ‘*Though it [the vision] tarry, wait for it.*’ In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” **{EW 235.3 to 236.1}**

### Though it Tarry

**{Habakkuk 2:1-3}**

### Second Angel Descends

“As the time passed, those who had not fully received the light of the angel united with those who had despised the message, and they turned upon the disappointed ones with ridicule. Angels marked the situation of Christ's professed followers. The passing of the definite time had tested and proved them, and very many were weighed in the balance and found wanting. They loudly claimed to be Christians, yet in almost every particular failed to follow Christ. Satan exulted at the state of the professed followers of Jesus. He had them in his snare. He had led the majority to leave the straight path, and they were attempting to climb up to heaven some other way. Angels saw the pure and holy mixed up with sinners in Zion and with world-loving hypocrites. They had watched

over the true disciples of Jesus; but the corrupt were affecting the holy. Those whose hearts burned with an intense desire to see Jesus were forbidden by their professed brethren to speak of His coming. Angels viewed the scene and sympathized with the remnant who loved the appearing of their Lord.

“Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, ‘[Babylon is fallen, is fallen.](#)’ Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord’s appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith.

“As the people of God united in the cry of the second angel, the heavenly host marked with the deepest interest the effect of the message. They saw many who bore the name of Christians turn with scorn and derision upon those who had been disappointed. As the words fell from mocking lips, ‘You have not gone up yet!’ an angel wrote them. Said the angel, ‘They mock God.’ I was pointed back to a similar sin committed in ancient times. Elijah had been translated to heaven, and his mantle had fallen upon Elisha. Then wicked youth, who had learned from their parents to despise the man of God, followed Elisha, and mockingly cried, ‘[Go up, thou bald head; go up, thou bald head.](#)’ In thus insulting His servant, they insulted God and met their punishment then and there. In like manner, those who have scoffed and mocked at the idea of the saints’ going up, will be visited with the wrath of God, and will be made to feel that it is not a light thing to trifle with their Maker.” **{EW 246.3 to 247.2}**

### Fanaticism Appeared During the Tarrying Time

“[While the bridegroom tarried, they all slumbered and slept.](#)’ By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. “They all slumbered and slept;” one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself.

“About this time, fanaticism began to appear. Some who had professed to be zealous believers in the message rejected the word of God as the one infallible guide and, claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course. Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth.

“Satan was seeking by this means to oppose and destroy the work of God. The people had been greatly stirred by the advent movement, thousands of sinners had been converted, and faithful men were giving themselves to the work of proclaiming the truth, even in the tarrying time. The prince of evil was losing his subjects; and in order to bring reproach upon the cause of God, he sought to deceive some who professed the faith and to drive them to extremes. Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before

## No. 3 - *The Carrying Time and the Midnight Cry*

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the people in the most exaggerated light, to render Adventists and their faith odious. Thus the greater the number whom he could crowd in to make a profession of faith in the second advent while his power controlled their hearts, the greater advantage would he gain by calling attention to them as representatives of the whole body of believers.

“Satan is ‘[the accuser of the brethren](#),’ and it is his spirit that inspires men to watch for the errors and defects of the Lord's people, and to hold them up to notice, while their good deeds are passed by without a mention. He is always active when God is at work for the salvation of souls. When the sons of God come to present themselves before the Lord, Satan comes also among them. In every revival he is ready to bring in those who are unsanctified in heart and unbalanced in mind. When these have accepted some points of truth, and gained a place with believers, he works through them to introduce theories that will deceive the unwary. No man is proved to be a true Christian because he is found in company with the children of God, even in the house of worship and around the table of the Lord. Satan is frequently there upon the most solemn occasions in the form of those whom he can use as his agents.

“The prince of evil contests every inch of ground over which God's people advance in their journey toward the heavenly city. In all the history of the church no reformation has been carried forward without encountering serious obstacles. Thus it was in Paul's day. Wherever the apostle raised up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth. Luther also suffered great perplexity and distress from the course of fanatical persons who claimed that God had spoken directly through them, and who therefore set their own ideas and opinions above the testimony of the Scriptures. Many who were lacking in faith and experience, but who had considerable self-sufficiency, and who loved to hear and tell some new thing, were beguiled by the pretensions of the new teachers, and they joined the agents of Satan in their work of tearing down what God had moved Luther to build up. And the Wesleys, and others who blessed the world by their influence and their faith, encountered at every step the wiles of Satan in pushing overzealous, unbalanced, and unsanctified ones into fanaticism of every grade.

“William Miller had no sympathy with those influences that led to fanaticism. He declared, with Luther, that every spirit should be tested by the word of God. ‘The devil,’ said Miller, ‘has great power over the minds of some at the present day. And how shall we know what manner of spirit they are of? The Bible answers: ‘[By their fruits ye shall know them](#).’ . . . There are many spirits gone out into the world; and we are commanded to try the spirits. The spirit that does not cause us to live soberly, righteously, and godly, in this present world, is not the Spirit of Christ. I am more and more convinced that Satan has much to do in these wild movements. . . . Many among us who pretend to be wholly sanctified, are following the traditions of men, and apparently are as ignorant of truth as others who make no such pretensions.’ - Bliss, pages 236, 237...

“In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the advent movement. And not content with misrepresenting and exaggerating the errors of extremists and fanatics, they circulated unfavorable reports that had not the slightest semblance of truth. These persons were actuated by prejudice and hatred. Their peace was disturbed by the proclamation of Christ at the door. They feared it might be true, yet hoped it was not, and this was the secret of their warfare against Adventists and their faith.

“The fact that a few fanatics worked their way into the ranks of Adventists is no more reason to decide that the movement was not of God than was the presence of fanatics and deceivers in the church in Paul's or Luther's day a sufficient excuse for condemning their work. Let the people of God arouse out of sleep and begin in earnest the work of repentance and reformation; let them search the Scriptures to learn the truth as it is in Jesus; let them make an entire consecration to

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God, and evidence will not be wanting that Satan is still active and vigilant. With all possible deception he will manifest his power, calling to his aid all the fallen angels of his realm.

“It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel's message and of the ‘midnight cry’ tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan.” {GC 394.1 to 398.2}

### Fanaticism Ended at the Midnight Cry

#### **James White's Account**

“It was in the month of August, 1844, that the memorable Second-Advent camp-meeting was held at Exeter, N.H. This meeting was large... There were many tents upon the ground... These furnished ample accommodations for the thousands of believers present...

“There was upon the Exeter camp-ground a tent from Watertown, Massachusetts, filled with fanatical persons, as briefly described above. At an early period in this meeting, they attracted much attention by the peculiar style in which they conducted their seasons of social worship in their tent. These were irregular, very lengthy, frequently extending into hours of intermission and rest, continuing nearly all night, and attended with great excitement, and noise of shouting and clapping of hands, and singular gestures and exercises. Some shouted so loud and incessantly as to become hoarse, and silent, simply because they could no longer shout, while others literally blistered their hands striking them together.

“The tent's company from Portland, Me., of which I was one of the number, had pitched close by this tent from Watertown, before the condition of those who occupied it was generally known, little thinking of the annoyances they were to suffer from these fanatical persons. But these they endured for a while in the hope that they would be corrected and reproved. Seeing, however, that they were not the persons to be reformed, and that they grew no better, but, rather worse, the Portland brethren moved their tent to a distant part of the ground. But this act, showing the assembled thousands that we had no union with those we left, created sympathy for these fanatics, in not a few who viewed all the dangers of the way on the side of those who were disposed to formality. These joined with the Watertown people in the cry of persecution, and shouted glory to God over it, as if a new and brilliant victory had been gained.

“By this time a general gloom was coming over the meeting, and ministers who had the burden of the work upon them, felt deeply. The wildfire was spreading, and how to stop it was the question...

“Elder Plummer, of Haverhill, Mass., who had the especial charge of the meeting, made appropriate remarks upon the condition of things, with great solemnity and deep feeling. He then prayed, calling on God for guidance and help in that critical hour... He then stated something of his opinion of the spirit of fanaticism on the ground, and exhorted the people to look to God for help, and not suffer their minds to be diverted by the interruptions and general noise of the faction on the ground, who were not in harmony with the great objects of the meeting. He stated, in the most solemn manner, that... he thought it was time for them to stop. But if they would not change their course, it was time for all who wished to be consistent Christians to withdraw their sympathy from them, and show their disapproval of their course by keeping entirely away from them.

“These remarks helped the people generally... But none among the preachers and speakers generally had shown up to this time that they had the burden of the meeting upon them... Several

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spoke from the stand, but they failed to move the people. God evidently had a special message for that people, to be attended with his signal blessing... Just then, as one was speaking with but little force and interest, and the people were becoming weary of being told, in a dull, prosy style, what they already knew, a middle-aged, modest-appearing lady arose in the centre of the audience, and in a calm manner, and with a clear, strong, yet pleasant voice, addressed the speaker as follows:

“It is too late Bro. ----- . It is too late to spend our time upon these truths, with which we are familiar, and which have been blessed to us in the past, and have served their purpose and their time.’

“The brother sat down, and the lady continued, while all eyes were fastened upon her. ‘It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for his household. Let them speak, and let the people hear them. **Behold the Bridegroom cometh, go ye out to meet him.**”

“This testimony seemed electrifying, and was responded to by choked utterances of ‘Amen,’ from every part of the vast encampment. Many were in tears. What former speakers had said was forgotten, and the spirit of fanaticism, which an hour before lay upon the burdened feelings of the brethren and sisters like a ponderous leaden weight, was also forgotten. The attention paid to those in fanaticism, and the opposition they were able to call out, were just the coveted fuel to feed the unhallowed flame. And they were destined to triumph, unless the attention of the people could be fastened in another direction. This done, and their power was broken.

“By the request of many brethren, the next morning, the arguments were given from the stand, which formed the basis of the tenth day of the seventh-month movement. The speaker [Samuel S. Snow] was solemn and dignified, and showed to the entire satisfaction of that vast body of intelligent believers...

“The deepest solemnity pervaded the entire encampment. But one view was taken of the subject presented, by nearly all present, namely, that in all probability the speaker was correct, and that in a few short weeks human probation would close forever.

“But what of the Watertown fanatics? In the intense interest upon the subject of time, taken by the entire crowd, these were forgotten. No one seemed to be affected by them, or troubled about them. In fact, they were quiet till they left the ground, and as dumb as if the special rebuke of the Lord was upon them. This fact, that fanaticism dried up before the solemn and searching time-message of 1844, like the morning dew before the midsummer's sun, is of importance to those who suppose that that stirring proclamation caused fanaticism. **{James White (1868), Life Incidents, 153.3 to -163.2}**

### The Genuine and the False

EXETER = Water

*Wikipedia: River Exe*

HAMPSHIRE = Town

*Wikipedia*

Exeter + New Hampshire = Water Town  
(Water) + (Town)

## 120 and the Midnight Cry

### 1) 120 years of Probationary time: Noah receives the covenant & builds an Ark

**{Genesis 6:1-22}**

“But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness. A power attended his words, for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn voice fell upon the ears of that generation in regard to events, which, so far as human wisdom could judge, were impossible.” **{PP 96.2}**

<b>Abram = Abraham</b>
<b>Sarai = Sarah</b>
<b>Simon Bar-jona = Peter</b>
<b>Saul = Paul</b>

**{Mat 16:15-18}**

### 2a) 120 Priests sound trumpets at dedication of Temple: A Cloud fills the Temple

**{2 Chronicles 5:1-3, 11-14}**

### 2b) Tabernacle Set up by Moses: A Cloud fills the Temple

**{Exodus 40:1, 2, 17, 33-35}**

### 2c) Jesus comes to the Father at the start of the Judgment: A Cloud fills the Temple

**{Dan 7:9, 10, 13}**

### 2d) Start of the Seven Last Plagues: A Cloud fills the Temple

**{Rev 15:1, 5-8}**

### 3a) 120 Talents of Gold as a Pleasant Offering: Given by Queen of Sheba

**{1 Kings 10:1, 2, 10, 13}**

**{2 Chron 9:1, 9, 12}**

**{Malachi 3:4}**

### 4a) Moses dies at 120:

**{Deut 31:1-3, 7, 14-16}**

### 4b) Leadership passes to Joshua after Moses' death

**{Deut 34:1, 4-5, 7-9}**

<b>Moses</b>	Drawn out
<b>Joshua</b>	Jehovah is salvation

5) Aaron dies at 123: Priesthood passes to Eleazar

{Num 33:36-39}

{Deuteronomy 10:6}

6) Abraham tested at 120: Goes on a 3 day journey

{Genesis 22:1-4}

“...In a vision of the night he was directed to repair to the land of Moriah, and there offer up his son as a burnt offering **upon a mountain that should be shown him.** {PP 147.2}

“**Abraham was one hundred and twenty years old when this terrible and startling command came to him**, in a vision of the night. He was to travel three days' journey, and would have ample time for reflection. Fifty years previous, at the divine command, he had left father and mother, relatives and friends, and had become a pilgrim and a stranger in a land not his own... {ST, March 27, 1879 par. 15}

“At the time of receiving this command, **Abraham had reached the age of a hundred and twenty years.** He was regarded as an old man, even in his generation. In his earlier years he had been strong to endure hardship and to brave danger, but now the ardor of his youth had passed away. One in the vigor of manhood may with courage meet difficulties and afflictions that would cause his heart to fail later in life, when his feet are faltering toward the grave. But God had reserved His last, most trying test for Abraham until the burden of years was heavy upon him, and he longed for rest from anxiety and toil. {PP 147.3}

“Abraham at last summoned his son, telling him of the command to offer sacrifice upon a distant mountain... and with two menservants they set forth...

“**That day** - the longest that Abraham had ever experienced - dragged slowly to its close. While his son and the young men were sleeping, he spent the night in prayer... But no relief came to his tortured soul. **Another long day**, another night of humiliation and prayer... **As they were about to begin** the journey of **the third day** [therefore technically still the second day], the patriarch, **looking northward, saw the promised sign, a cloud of glory** hovering over Mount Moriah, and he knew that the voice which had spoken to him was from heaven. {PP 151.1, 3}

7) 120 Princes and 3 Presidents Rebel Against Daniel

{Daniel 6:1, 2, 4, 5, 10, 16, 17, 20, 21, 23, 24}

8) 4 Months to Harvest (Read all verses)

{John 4:3-43}

9) 120 disciples are gathered together when Judas is replaced

{Acts 1:12-26}

Joseph:	Increase - Hebrew
Barsabas:	Son to desire - Chaldee
Justus:	Just - Latin
Matthias:	gift of Jehovah